



Dr. SMAIRIDGE'S
SPEECH
TO THE
Upper House of Convocation.

Price Six Pence.



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Upper House of Commons

THE

THE

MISCELLANIES

BY

The REVEREND

Dr. SMALRIDGE,

(Now Lord Bishop of *Bristol*.)

VIZ.

- I. A SPEECH to the *Upper House* of CONVOCA^TION, upon the Presentment of Dr. *Francis Atterbury* as Prolocutor.
- II. Two SPEECHES in the *Theatre* at *Oxford*, upon the Presenting the Reverend Mr. *Grabe* to the Degree of Doctor in Divinity.
- III. A POEM on the Death of our late Gracious Sovereign Queen *ANNE*, and the Accession of His Most Excellent Majesty King *GEORGE*.

Done from the Latin Original.

L O N D O N:

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MISCELLANIES

The Reverend

Dr. SMALRIDGE

(Now Lord Bishop of Bristol)

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I. A SPEECH to the University of
Oxford upon the Presentation
of Dr. R. B. as Professor

II. TWO SPEECHES in the House of
Commons upon the Presentation
of Dr. R. B. as Professor



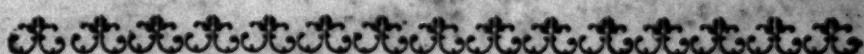
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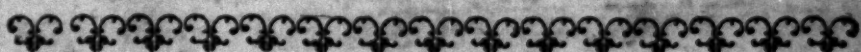
V. A SPEECH in the House of
Commons upon the Presentation
of Dr. R. B. as Professor

A
SPEECH
TO THE
UPPER HOUSE
OF
CONVOCAATION,
UPON
The PRESENTMENT
Of the late

PROLOCUTOR.



By GEORGE SMALRIDGE, D. D.



The SECOND EDITION.



L O N D O N :
Printed for J. ROBERTS near the *Oxford*
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A
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TO THE

UPPER HOUSE

OF

CONVOCAATION

UPON

The



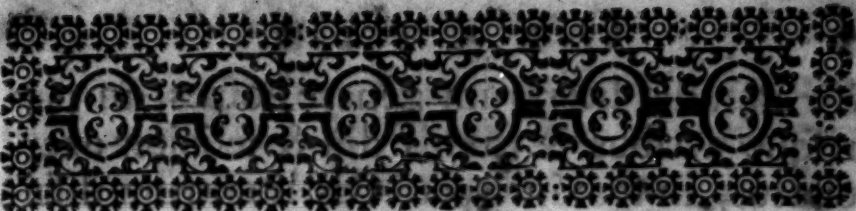
PROLOCUTOR

BY GEORGE SMALRIDGE, D.D.

The second Edition.

LONDON:

Printed for J. Roberts near the Office
of the House of Commons, 1774.



ORATIO.

ID Officii, quod à te, PATER REVERENDISSIME, sibi demandatum habuit Clerus, ut virum aliquem doctum & disertum, suscipiendo PROLOCUTORIS muneri idoneum, sustinendo parem, è gremio suo eligeret, pro solenni more fideliter explevit; vobisque hodie, PATRES admodum VENERANDI, meâ voce commendat eximium hunc *Virum*, nostræ, vestræ, & bonorum omnium existimationi suis in Ecclesiam meritis jampridem commendatum; *Virum* iis ingenii dotibus præditum, ut omni præconio sit dignus, eâ nominis famâ celebrem, ut nullo indigeat: *Virum* ad descriptam à majoribus designandi PROLOCUTORIS formulam adeò compositum, ut non tam nostris suffragiis quàm antiquis Synodorum legibus ad insigne hoc munus evocari videatur. Si quid enim adju-
menti afferat ad obeundam hanc provinciam exquisita doctrina, Quis eam majori aut suâ laude aut nostro fructu est obiturus, quàm

Vir in nullo literarum genere hospes, in ple-
risque artibus & studiis diu & feliciter exer-
citatus, in maximè perfectis literarum disci-
plinis perfectissimus? Si ad consummati
PROLOCUTORIS tandem id præcipuè perti-
net, ut complurium disertissimorum viro-
rum sententiam sui unius linguâ eleganter
exprimat, habemus Oratorem eâ facundiâ
perpolitum, ut à vobis, PATRES, minime
metuendum sit ne responsorum vestrorum
dignitati sua dicendi inscitiâ detrahet, à
nobis maximè sperandum, quòd nostris de-
sideriis multum ponderis ac momenti suâ
eloquentiâ sit additurus. Si in conciliandis
hominum animis plurimùm valet gratia, in
concionibus moderandis permagnam vim
habet autoritas, quem potius optemus rerum
inter nos disquirendarum arbitrum, quàm
Virum placidissimis moribus ita popularem,
ut omnes bonos atque humanos indolis suæ
suavitate ad pacis & concordie studium fa-
cile speret allicere; ita sine arrogantia gra-
vem, ut procellarum si quæ forte ingruerint
motus, ipsius præsentie dignitate statim re-
presserit? Vestræ igitur expectationi, PA-
TRES SANCTISSIMI, parum satisfecerat! Cle-
rus, si gravissimum hoc onus in humeros
minos valentes collocaverat, pariterque in-
gratum sese & maximorum beneficiorum im-
memorem arguerat, si quæ honoris præmia
penes ipsos posita *Viro* optimè de se merito
non libenter obtulerat. Primam certè sedem
in

in synodali nostrâ domo jure vendicat, qui fuscitante Deo, id vehementer conatus est, favente Deo, id feliciter effecit, ut non omnino demortuæ, non penitus elingues apud nos fuerint Synodi.

Favete mihi, PATRES, hanc rem paulò altius repetenti; nihil ad dignitatem vestram, quam ex animo submisit veneror, minuendam, nihil ad inimicitias, à quibus totus abhorreo, resuscitandas sum dicturus. Multis jam annis interrupta fuerant Prelatorum & Cleri concilia: ad tractanda Republicæ negotia frequens fuit senatus populi-que congressio, ad promovendam Ecclesiæ utilitatem nulli interim Episcoporum cum Presbyteris conventus. Iniquo id consilio factum non dico, non existimo: imò ex propensa in Ecclesiam voluntate, ex pio dissidii metu, ex ardentissimo pacis conservandæ studio profectum facile credo; verum enimvero diuturnam illam Synodorum intermissionem in maximum Ecclesiæ detrimentum aliquando cessuram multi autumabant homines nec improbi nec imprudentes. Quod ab optimo PRINCIPE optimis consiliis inchoatum norant, id à peiori PRINCIPE pejora meditati in Ecclesiæ perniciem trahi posse valde metuebant. Multa interea novorum dogmatum portenta indies evulgantur, multæ ubique hæreses virus suum ac venena impune spargunt: in Sacerdotes, in res sacras, in sanctissimum ipsius Dei nomen, dictu tur-

pia, auditu horrenda evomuntur convitia. Adversus teterrimas has pestes salubre olim ac præsens remedium adhibuerat Synodorum autoritas : Hanc opem boni omnes implorârant, hâc ope destituti, de tuendâ apud *nos* Religione prorsus desperandum putant. Ea fuit rerum nostrarum conditio, cùm Synodi *Anglicanæ* jura, potestates ac privilegia in apertâ luce collocanda & firmissimis legum ac consuetudinum præsiidiis munienda censuit *Vir* doctissimus. Ad hanc metam collimans, antiqua Ecclesiæ monumenta situ & squalore obsita sedulus vestigat ; cogendarum Synodorum viam ac rationem, habendarum normam & regulam, non ex sermone hominum recenti, non ex nostrâ aut PATRUM nostrorum memoriâ, sed ex priscorum commentariis, ex Regum edictis, ex Pontificum fastis eruendas ducit : Chartas ipsâ vetustate pene oblitteratas, locis multùm diffitas, magno labore ac pretio quasque in sua scrinia compilat, legit, relegitque. Hisce adminiculis adjutus, viam multis spinis obsessam, spissis tenebris obvolutam, variis ambagibus perplexam, primus insistit : Nullus erat quem tutò sequeretur itineris dux, nulla quæ gressus dirigerent præeuntium vestigia ; quin *Ille* suis ingenii luminibus fretus, & flagrandi veritatis indagandæ studio accensus, eam tandem utcunque abditam & reclusam integumentis suis evolvit ; rebus obscuris lucem, ambiguis fidem, inornatis nitorem

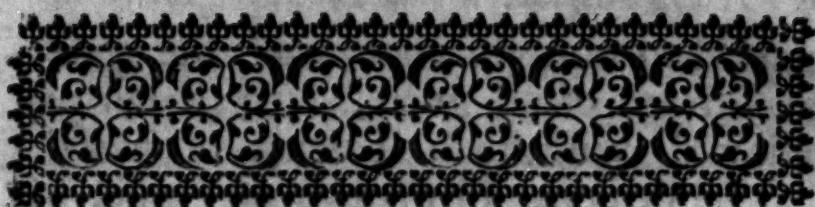
nitorem attulit : Antiquam *Ecclesiæ* faciem, reducto quasi velo, omnibus contemplandam pariter ac suspiciendam ante ora atque oculos posuit ; expressam ejus imaginem justâ lineamentorum figuratione conformatam, aptis coloribus depictam, in hujusce *Viri* scriptis læti conspiciamus ; quanto majori lætitiâ simul & veneratione matronam ipsam, quasi à mortuis reviviscentem, spirantem demum & loquentem coram intuebimur. Nullo *Hunc* rerum novandarum studio, nullâ privatim læsum injuriâ, nullâ præmii spe aductum, nullâ re aliâ commotum nisi communi *Ecclesiæ* utilitate, arduum hoc opus suscepisse, si non ipsi sæpe id & solenniter asseveranti fidem adhiberem, *Virum* mihi ob officiorum conjunctionem valdè dilectum, ob spectatam integritatem perquam honoratum gravi injuriâ afficerem : si eam opinionem quæ animo meo penitus insedit, quamque non ex inani conjecturâ temerè arripui, sed ex intimiori consuetudine experiundo suscepi, aliorum animis inferere non studerem, nec benevoli, nec fidi, nec honesti viri officio defungerer. Nunquam illum in tam longo opere lapsum esse, nunquam errasse, nullum fervente calamo verbum emisisse, quod non restinctis animi incendiis revocare vellet, si dicerem, plena invidiâ foret oratio, & nulli magis quàm ipsi molesta : Si non sæpe lapsum, non graviter deceptum, non sponte aliq̃s in errorem traxisse dixero ; si plurima
in

in istis paginis enitere, quæ summam laudem merentur, perpauca esse quæ excusatione indigeant, planè nulla quibus homines benevoli haud faciliè ignoscant, fidenter asseram, dicam quod & ego sentio, &, nisi præ nimia amicitia invitus fallar, mecum sentiunt omnes æqui rerum æstimatores. Sit igitur veniæ, sit laudi, sit gratitudini locus; si quid fortè asperius, si quid ardentius, si quid liberius effuderit, lector paulò humanior id non odio, non livori, non arrogantia tribuet; sed aut ingenio suapte naturâ aliquantulum præservido, aut fortasse iracundiæ in milite pro aris focisque acriter dimicante, in filio ab injuriâ & vi matrem suam eripiente faciliè ignoscendæ. Quod si plures in illius scriptis effulgent virtutes, si res tractaverit cognitu difficiles, utiles, jucundas; si eas validissimis argumentis firmaverit, si puro ac dilucido sermone in ipsis Legentium animis inscripserit, eruditioni apud eruditos, eloquentiæ apud disertos suus constet honos. Si Synodorum privilegia ac libertates haud sine aliquo fortunæ suæ discrimine constanter asseruit, si publicæ utilitati rem privatam posthabuit, jurium Ecclesiasticorum vindici aliqua saltem ab Ecclesiasticis rependatur gratia: Hanc aptissimam laborum suorum mercedem reportet *Vir* in agendis rebus acer & industrius, ut spatiosior ei aperiatur campus, ubi in instaurandâ, in promovendâ, in stabiliendâ Ecclesiæ pace ingenium suum ac vires exerat.

exerat. Quo audientium plausu apud Populum, apud Magistratum, apud Clerum, apud Senatores, apud Aulicos è rostris frequentem concionatus est: quâ facundiâ & *MARIÆ* in cœlum jam receptæ aures sæpe demulsit, & *Sororis* divinâ gratiâ adhuc superstitis & diu (ita faxit Deus) superfuturæ animum gravi ac recenti dolore ferè oppressum recreavit! quâ dignitate Concionatoris, Canonici, Archidiaconi, Decani munia officiis & locis disjuncta, diu sustinuit: eâdem circumstantium approbatione, eâdem eloquentiâ, iisdem virtutibus Prolocutoriam hanc Cathedram aliquanter perornet, aliam atq; altiori honoris gradu positam (nisi vana auguror) aliquando ornaturus. Quicquid certè Ecclesiæ *Anglicanæ* utile aut gloriosum fuerit, id omne nobis spondet hodiernus rerum status Populi studium, Principum virorum fervor, Optimæ Reginæ pietas, arctissima inter Ordines Civiles atque Ecclesiasticos concordia. Fuit semper inter inferiora Regni & Ecclesiæ Concilia affinitatis conjunctio, & qualis inter sorores esse solet, cum diversitate aliquâ non parva similitudo: at proprior iis jam abhinc intercedit cognatio, dum duobus hisce cætribus duo præerunt viri in eâdem Æde; facundâ optimarum artium parente, pariter innutriti, sub eodem beatæ memoriæ Antestiti simul educti, iisdem principiis penitus imbuti, uterque fide in Principem, in Patriam, in Ecclesiam exploratâ, stabili, inconcussâ:

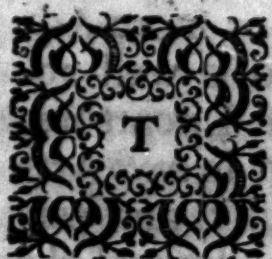
concussâ: uterque magna de se pollicitus,
 maiora præstiturus: alter Reipublicæ, alter
 Ecclesiæ optimè apud nos constitutæ & feli-
 citer attemperatæ propugnator strenuus:
 Dignus fanè ille, quem *Senatus Regina* ad-
 dictissimus sibi præficeret, quem *Regina* ci-
 vium amantissima autoritate suâ confirma-
 rat: Nec indignus hic, quem *Clerus Episco-*
pali Ordini firmiter obstrictus deditusque,
 Vobis, PATRES, commendet, quem Vos,
 Patres maximè colendi, pro tenerrimo in
 Clerum affectu calculis vestris comprobetis.

Item virtutibus Prolocutorum hanc Cathedram aliquantisper perorant, aliam ad aliorum honoris gratiam possunt (sunt vana verborum) aliquid ornatum. Quicquid certe Ecclesiæ ad hanc hanc utile aut gloriosum fuerit, id omne nobis ponderet hodiernus rerum status Populi studium, Principum virtutum fervor, Optime Regine pietas, archiepiscopi inter Ordines Civiles atque Ecclesiasticos concordia. Fuit semper inter hæc & Ecclesiæ Concilia & quædam inter totos esse aliquam partem in hoc in tam adhuc intercedit cognatio, dum duobus hisce cathedris duo præstunt viri in eadem Sede; sed conditi optimarum artium parentes, præter innotuit, sub eodem beatæ memorie Antecessoris summi educti, iidem principis penitus induci, utique hinc in Principum, in Patrum, in Ecclesiam explorat, ad illa in conciliis:



A
S P E E C H
T O T H E

Upper House of Convocation.



THE CLERGY, *Most Reverend Father*, have in a solemn manner, with all Fidelity, discharged the Duty you enjoined them, the Choice of a Man of Learning and Eloquence out of their own Body, fit to undertake, and equal to execute the Office of their PROLOCUTOR, and they do this Day recommend to you, *Venerable Fathers*, by my Mouth, this Excellent † Person already by his great Merits to the Church sufficiently recom-

† *Dr. Francis Atterbury.*

B

mended

10 *A SPEECH to the Upper House*

mended to our, to your, and the general Esteem of all good Men; a Person endow'd with such Talents of Mind, that he deserves all manner of Praise, so high in Fame and Reputation, that he stands in need of none; a Person so exactly suiting the Scheme which our Ancestors laid down for a PROLOCUTOR, that he may well seem selected from among us to this high Dignity, not so much by our VOTES, as by the Antient Rules of CONVOCATIONS.

FOR if Exquisite Learning can be of any assistance in the Discharge of this Office, who can discharge it with greater Applause to himself, or more Advantage to us, than one who is well acquainted with *all* Parts of Literature, long and successfully exercised in *most* Arts and Studies, most accomplish'd and perfect in those Sciences which admit of the greatest Perfection? If lastly, it is a peculiar part of the Character of a Complete PROLOCUTOR, to express by his single Tongue the Sentiments of many Eloquent Men, we have an Orator of so finished an Elegance, that you, Fathers, need not fear that his Unskillfulness should diminish the Dignity of your Answers; and we may justly hope, that his Eloquence will add a considerable
weight

of CONVOCATION. II

weight and advantage to our Petitions. If Good-will has an Influence in reconciling Resentments, Authority a great Force in moderating Assemblies, whom could we rather wish to be a Judge in our Debates, than one whose gentle Disposition renders him so popular, that he may justly hope by the Sweetness of his Temper to allure all who have any share of Goodness or Humanity, to the Study of Peace and Unity; one whose Gravity is so free from Arrogance, that should any Commotions happen to arise among us, the very Dignity of his Presence must immediately suppress them. Little therefore, most *Sacred Fathers*, had the Clergy answered your Expectations, had they placed this weighty Burthen on any weaker Shoulders, and at the same time they had proved themselves ungrateful, and forgetful of the greatest Benefits, had they not willingly offered any Honours that they could confer, to one who had so highly deserved of them. He certainly may rightfully claim the first Place in our SYNOD, who by Divine Incitement strenuously endeavoured, by Divine Favour happily effected this, That SYNODS in this Nation should not be altogether lost and dead, nor entirely Speechless.

12 A SPEECH to the Upper House

INDULGE me, *Fathers*, if I trace this matter something higher ; nothing shall I say to detract from your Dignity, to which I bear the deepest and sincerest Veneration, nothing to revive antient Differences, to which I have the utmost abhorrence.

THE Consultations of the Bishops and Clergy had been now for some Years interrupted. The Meetings of the States in Parliament for the Management of the Publick Affairs of the Nation, were frequent ; all this time there were no Meetings of the *Bishops* and *their Clergy*, for the Promotion of the Good of the Church. I don't say, nor do I think, that this was done with an evil Intent ; nay I am apt to believe, that it proceeded from an hearty Affection to the Church, from a pious Fear of Differences, and an ardent Desire for the Preservation of Peace : But however, many Persons, who neither wanted Honesty nor Foresight, thought that this Intermission of Convocations would one time or other prove of the greatest disadvantage to the Church. They were under great Apprehensions, that what they knew was begun by the best of Princes, and with the best Advice, might by a worse *Prince*, who had worse

of CONVOCATION. 13

worse Designs, be turned to the Destruction of the *Church*. In the mean time many new monstrous Doctrines are daily Published; many Heresies diffuse their poisonous Principles with Impunity, Reproaches and Blasphemies, shameful to utter, and horrible to hear, are scandalously vented against the Priesthood, against things Sacred, and the most Holy Name of GOD himself. The Authority of SYNODS had formerly given a proper and present Antidote against these malignant Plagues. All good Men implore this Assistance, without this they think we must utterly despair of preserving and defending Religion among us.

SUCH was the State of Affairs, when this very Learned *Person* thought it proper to place † *The Rights, Powers and Privileges of an English Convocation* in an open and true Light, and to strengthen them with all the Force they could receive from Laws and Customs. With this View he searches carefully into the Antient Monuments of the Church, then covered with Dust and Obscurity, thinking that the Manner and Method of Convening, the Rules and Laws

† *The Title of the Dr's Book against Bp. Wake.*

14 *A SPEECH to the Upper House*

of holding *Convocations*, was not to be drawn from the modern Discourses of Men, nor from the Memory of us, or our Fathers; but from the Commentaries of the Antients, the Edicts of Kings, and Papal Decrees. For this purpose he got into his Possession, with great Labour and Cost, many loose and scatter'd Manuscripts, almost obliterated by Time, which he carefully read again and again. By the Assistance of these he first ventured to tread a Way involved with thick Darkness, covered with many Thorns, and perplexed with Intricacies, without any Guide to conduct him, without any Footsteps of former Travellers to direct him. But he relying on the Strength and Powers of his Genius, and inflamed with a Zeal for the Discovery of Truth, unwound all these Mazes, however difficult and perplexed; Things in themselves obscure he brighten'd, the doubtful reduced to Certainty, and polished the unornamental. He, as it were, by drawing away the Veil exhibited to publick View and Admiration the antient Face of the *Church*. In his Writings we with Joy behold her very Picture drawn in proper Colours, and exactly agreeable to the true Features and Lineaments of the Original; and how will that Joy and Veneration be increased, when we shall view

of CONVOCATION. 15

view the Matron her self before us, reviv'd as it were from the Dead, breathing, speaking ! Much should I injure one endeared to me by the strictest Rules of Friendship, much esteemed from frequent Trials of his Integrity, if I did not believe his frequent and solemn Asseverations, that he did not engage in this Great Work out of any Desire of Innovations, any private Resentments, or meaner Views of Interest, but merely for the Good and Advantage of the *Church*. Neither should I act the human, faithful or just Part, did I not endeavour to fix in the Minds of others that Character and Opinion of Him, which is intirely rooted in my own, and which I did not rashly take up from slight Conjectures, but from an intimate Acquaintance and long Experience. This Recommendation would be too invidious, and more uneasy to Him than any one besides, should I say that he never err'd, never was mistaken in so long a Work, never let some Words in the Heat of his Pen pass from him, which he would not willingly have recalled upon cooler Reflections. Should I say that he has not often nor grossly err'd, nor willingly drawn others into Mistakes, should I positively assert that there are many things in these Writings
that

16 *A SPEECH to the Upper House*

that merit the highest Praise, few that want any Allowances of Excuse, none but what Men of Humanity might easily pardon; I should in that utter my own Opinion, and, if I am not unwillingly deceived by too great a Fondness of Friendship, the Sentiments of all impartial Judges. Be there then room left for Pardon, for Praise, for Gratitude. If some sharp, warm or free Expressions have come from him, a Reader of any Humanity will not attribute them to Envy, Resentment, or Arrogance, but to a Temper of it self too warm, or perhaps to Passion easily pardonable in a Soldier who contended for all that is dear to Us, in a Son endeavouring to rescue his Mother from Injury and Violence. But if there is an Overballance of Beauties in his Writings, if he has treated of things in themselves difficult, useful, pleasing; if he has confirmed them by the strongest Arguments, if he has imprinted them in the Minds of the Readers by a Purity and Perspicuity of Stile, it is fit that he receive the Applause due to Learning from Men of Letters, from the Eloquent the Honour due to Eloquence. If he has bravely asserted the Privileges and Liberties of CONVOCATIONS at the Hazard of his own Fortune, if he has preferr'd the publick Advantage to his
private

of CONVOCATION. 17

private Interest, let the CLERGY make some Returns at least, to the Assertor of *The Rights of the Clergy*. May this Man of equal Penetration and Diligence in the Management of Business, receive this most proper Reward of his Services, the Opportunity of acting in a larger Sphere, where he may exert all his Powers of Arts and Genius, in contriving, promoting, and confirming *the Peace of the Church*.

WITH what Applause has he often Preached before the People, the Magistrates, the Clergy, the Senate, and the Court! how often has the late Queen MARY (now gathered to the Saints above) been charmed with his Eloquence! and what Address did he use in tempering the Soul of her *Sister*, who still survives (and by the Blessing of Heaven may she long do so!) when she was almost oppressed and overcome by her late Affliction †. As he has long supported with Dignity the different and distinct Offices of a Preacher, Canon, Arch-Deacon; and Dean, so may he with the same Virtues, the same Eloquence, the same universal

† *The Death of the Prince.*

18 A SPEECH to the Upper House

Approbation, adorn this Chair as PROLOCUTOR, who will (if I prophecy right) some time or other adorn one in a greater and more honourable Station.

THE present State of Affairs certainly promises Us every thing that is likely to redound to the Advantage and Glory of *The Church of England*, from the Inclination of the People, the Zeal of the Ministry, the Piety of the best of QUEENS, and the closest Agreement between the Civil and Ecclesiastical Powers. There ever was a near Affinity between the *House of Commons* and the *Lower House of Convocation*, a Resemblance such as is usual between Sisters, with some diversity : But from this time there will be a nearer Relation between them, while † Two Persons educated together in the same College * (ever fruitful of the best Sciences) under the same ‖ Prelate of blessed Memory, happily instructed in the same Principles, preside over these different Assemblies ; both of them, of tried, fixed, unshaken Fidelity, to their Prince, their Country, and their Church ; who both make us hope Great Things, and who

† *Mr. Bromley and Dr. Atterbury.*

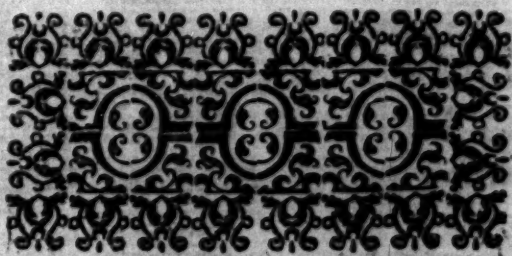
* *Christ Church Oxon.*

‖ *Bishop Fell.*

of CONVOCA TION. 19

will still perform Greater. The One a strenuous Assertor of the best constituted and happily tempered *Government*, the Other of its *Church*. He certainly was a proper Person for a SENATE, to make choice of to preside over them, that bore the deepest Veneration for their QUEEN, and one fit to be confirmed by the Authority of a QUEEN, who had the tenderest Affection for her People: Neither is This Person unworthy to be recommended to you, FATHERS, by a *Clergy* most Dutiful and Respectful to the *Episcopal Order*, nor undeserving that Approbation, which you, *Venerable Fathers*, out of your tender Affection to that CLERGY, shall vouchsafe to their Election.

F I N I S.



EDUCATION.

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 of your tender Affection to their Clergy,
 shall vouchsafe to their Election.

21 JUL 12

F I W I S

